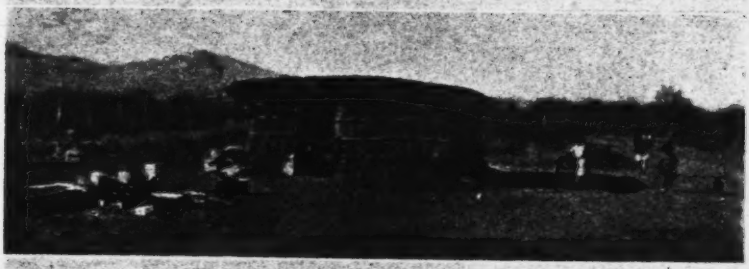
1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE III

177
342

A



B

[252]
[516]
[412]

C

MODERN MARICOPA HOUSES AND WOMAN GRINDING

[p. 82 A]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

286
●516







WEAVING: WARPING THE LOOM

[p. 116A]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave



522 533 carry home the venison, if we kill this deer." So they all seated themselves around the hole. He ran fast until he got behind the bushes, then sauntered home. The women were left sitting instead of filling their baskets. They waited, watching, until they discovered they had been fooled and reached home late in the day with empty baskets.[26]

Informants knew nothing of puns. Occasional humorous incidents based on unintentional confusion of words occurred, of course.

Two old men, boon companions, always caught quail together. One went away for a time. On his return he asked his companion how quail (axma') catching was. The other replied that he did not know what quantity he had grown, thinking the reference was to black-eyed peas (axma'). This was a current story to poke fun at the one who had confused them.

516 A very characteristic habit of old women, seated on the ground, was to rest the left elbow on the knee and pass the heel of the left hand upward over the face, running the fingers up the forehead and through the front hair. Women constantly hold the left hand over the mouth or chin while sitting about. I did not observe this as a gesture of embarrassment in either sex.

Women were repeatedly seen idly seated on the ground, pounding the hard crust of ground around them as far as they could reach; all to no useful purpose. I never saw a man do this. Another characteristic trait was for a woman, observing ants crawling near, to brush them away with the back of her fingers, the hand held vertically, not kill them.

Women sat on the ground with their legs crossed "Turk-fashion," the outside edges of the feet flat on the ground, or with their legs drawn back and crossed under them so that they were sitting on their feet rather than on their shins. They also sat with both legs folded back under them and extending to the right. The last two were normal work positions when grinding, making pottery, and the like. Sometimes they sat with their legs stretched out [171] straight in front, ankles crossed (Pueblo-style and also Mohave), even with the feet somewhat raised. This was shifted into one leg straight forward, the other folded back and to one side. I did not [177] have an opportunity to observe the male counterpart of these

[26] Other humorous anecdotes are cited above (p. 46).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [177]

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders.

After drinking they wiped the mouth with the heel of the hand.

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataxavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'ʀŏk). The left hand was called cŏlkwĭsa'ʀŏk (cŏl, "hand"); the right hand cŏlgâxa'n, "good hand."

Men meeting on the road would greet each other with ki'lmiyăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms.

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kâxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kâxa'vŏk kâwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in